4: Peters E-5 (1948-1950) 1970 MT9 Libyan Bedouin MT9
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173 178 551 613 428 [553] Fusion of names appears in another context and for similar reasons. Not only are lineal descendants given the name of deceased ancestors, but a man may be given the name of any deceased agnate of his tertiary section. Usually, this is only done when a man passes on property to another who is not his direct heir. Commonly, this occurs when an agnate is also a mother's brother, as often happens as a result of parallel cousin marriage, and this mother's brother has no sons of his own. If he has a sister's son, who is also his paternal nephew, he is likely to pass on his wealth to this nephew. A father, the Bedouin insist, ought [183] [593] to perform three duties for his sons: attend to their circumcision, and their education in the Koran, and provide bride-wealth when [852] [811] [583] they marry. All fathers attend to the circumcision of all their sons; few provide for the Koranic education of any of their sons; most bear the burden of marrying off at least one of their sons. The performance of the latter duty is what makes the continuance of the deceased's name an obligation, and whoever performs this duty must have his name perpetuated in one male offspring of the union which was brought about with his wealth. Wealth need not take the form of bride-wealth; it can be a legacy willed by a father, maternal uncle of the kind described above, or any other agnate who has died without male issue. Conversely, if a man dies without leaving any property, even his sons might not perpetuate his name, and eventually it will drop out of the genealogy.[10] There are instances of men inheriting the wealth of a number of agnates, using each parcel of wealth to make a new marriage and naming the sons of the various unions after the several dead who had left wealth. The example given below is taken from the genealogy of the Dawwas section of the Magharba tribe. What happened here was that the two lines stemming from Faraj and Sha'aban, after proliferating normally, became extinct. As this happened, Ibrahim, the son of Miftah, began to inherit wealth to which he was not a direct heir; and

[588] [10] To avoid confusion, it ought to be made clear that this is not ghost marriage. As I understand ghost marriages from Evans-Pritchard's (1951) account, two main conditions must be satisfied: (i) that there should be inherited wealth to make a marriage, and (ii) that the wealth remaining after the ghost marriage has been made is inherited by the ghost children only. In Cyrenaica, wealth thus inherited becomes part of a man's total wealth and is not reserved for a ghost marriage and its issue.